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*imagine, that it is which one must search out, that it is, wh^o^ all must try to understand. He who has searched o^ the^ self and understands it, obtains all worlds and all (leszr^s^**

The theistic ring of the passage is clear. It **speaks Of** the Supreme Self as a Person and of His knower as **coriti^0-^111^** to exist in distinction from Him even after death,—**conti33-1^11^** in the enjoyment of worlds and desirable objects **con-sisteix^** with the knowledge acquired by Him. The Rishi's **exposition** which follows, fully bears out these theistic characteristics.

Of course the theism taught is not the grossly **d-iialistio** Deism held by people who have no insight into the **imma.-** nence of God in man and the world. It is in entire **harmony** with the vision of the in-dwelling Presence of the Deity which is the common experience of all Upanishadic **seers.**

The tempting nature of the doctrine is said to have **in-du-ced** both the *devas* and the *asuras* to send representatives **to** the great teacher to take lessons from him. The **gods sent** Indra and the demons Virochana. They were required- **to** spend thirty-two years as *brahmacharis,* pupils **practising** asceticism, in the divine mansion. When they had **served.** this period of apprenticeship and informed the teaclier **of** their intention of learning his doctrine of the

Self, he **said ^—-**
*tc The person that is seen in the eye, that is the Self. THis is what I have said. This is the immortal the fearless, **this** is Brahman."* What he said is indeed true. As all **thing's** are in a sense Brahman, why should not the person **seen** in the eye, who may be said to be Brahman in a **special** sense, be Brahman? Both the pupils had not yet **learnt** to see God in everything. They were in the objective **stag-e** of thought in which people seek after reality in objects **of** perception in abstraction from the percipient or **knowing** subject. At this stage of progress the pupils thought **th-at** the image of a person in the eyes of another person, **wh-en** the former looks at the latter was identified by **Praja.pa.ti** with the Self and Brahman. Such an image is seen in **water**